The Inquirer

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THE LULL—AND SPIRITUAL STRATEGY

THERE are certain sayings in the New Testament, derived from Jesus of Nazareth, that are habitually regarded by the world as absurd and yet in the long run are as sure as cosmic law. They seem to be belied by facts and experience, yet when events have slid over them, they still remain uncannily true.

Two of them are : "The meek shall inherit the earth", and, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged".

They are useful sayings for what may be called spiritual strategy. How, may well ask a man, can I cooperate with spiritual forces so that results will be seen. I desire to see results. I do not always want to belong to lost causes in the realm of the spirit. I want to see the causes in which I believe operative in the world and guiding events.

The Long Run

For such a strategy immediate results will be unlikely. There is nothing that will create hell more certainly than to ask for heaven tomorrow morning. There is nothing more likely to defeat desired results than head-on clashes in the world of events. To assume that the meek will march into an inheritance tomorrow morning, or that true judgment practised by a number of persons will bring in true judgment everywhere, is to ignore the simple reality of the world in which the meek live, and in which true judgment has to be exercised. There would be no need for an inheritance, or for imaginative judgment, if everything promised by these gifts were here already.

Yet in the long run the sayings are inexorable. The late Marshall Stalin was not meek. He inquired once about the number of military divisions possessed by the Pope—and that, in his opinion, finished off the Pope. Stalin intended to inherit the world by methods now known as "Stalinism". Conquer and conquest were to be his guiding stars. And in his heyday no stars seemed to move more certainly in their courses than they. Yet only a few years after his death "Stalinism" has vanished. It is repudiated as a method of social conquest by the very men who might have been attracted to it most.

The Lull

At one time nothing seemed more certain on the surface of events than that Hitler would be the founder of a new German empire that would last in the form Hitler desired for a thousand years. Hitler was not meek. He has vanished, and except as an evil dream, or as an example of moral aberration, forgotten.

At one time nothing seemed more certain than that Mussolini would found a great African empire, and that by force. Mussolini spat at what he imagined to be weakness. He has vanished, and the Italians in Africa have vanished also save for those who have stayed behind as friends or advisers.

Just at the moment there is a lull in world events. It has been created by a sudden releasing of tensions. Much for good might well come out of the lull. That is the hope. But the hope has been created not by power or force but by its opposite, no matter within what complicated events the opposite has acted. Whatever the nature of the desires and of world events that took Mr. Krushchev to the U.S.A. they hardly represented the forces of might. If a summit conference now takes place, and if the first efforts at disarmament are the result, then that will be an action of meekness. And out of this the meek shall inherit the earth for if they do not, then it is certain that no one else will, because there will be no habitable earth for anyone to inherit.

Judgment

And in all this the power of judgment is operative as well. "For with what judgment ye judge the same shall be meted unto you". If the other man is to be an object of suspicion : if he is not to be seen as a man at all but a living type of something that is essentially evil, the same judgment will inevitably come back to the man who judges. Nothing can be more true than that the judgment made of ourselves by others will depend upon the judgment we make of them. This can even be true when evil is patent for all to see; for unless something else is seen in addition to evil (something, for instance, that demands the cold impartiality of law, for law is intended to protect the good in a man as well as to judge his evil), then all the forces of evil will be released in men to crush what they do not understand. No wars have been more bitter, on both sides, than the wars of religion, for both sides judged the other as irredeemably evil. Even the last world war might have ended earlier if unconditional surrender, established as an aim because of the patent evil in the other fellow, had not been pressed and announced as an aim.

The strategy of peace can be the strategy of the application of the aphorisms of Jesus. And of course, that is taking place every day. The fact that now there is light may very well be because countless millions of men have been doing their best with the aphorisms in different parts of the world.

THE SUNDAY SCHOOL IN A REAL WORLD

By Bruce Findlow

From an address given at the Scottish Unitarian Association Annual Meeting, 1959

1. The Real World

I BEGIN with three bold assumptions. Firstly, I am assuming that the Sunday School matters as much as, if not more than, anything else in the Church. Secondly, the Church should be as concerned about the Sunday School as about anything else that it does. And thirdly, I am assuming that Unitarian parents should care greatly about sending their children to a Unitarian Sunday School and care greatly that it should be a good and effective place for them to go to.

The world out of which children come to us on Sundays, and to which they quickly return an hour or two later, is a world in which secular education is carried on with increasing efficiency, in increasingly modern and well-equipped premises. I am amazed at the schools to which most children go today—the brightness and beauty of them, the marvels of equipment in them, and the imagination which is brought to the teaching of the various subjects. No doubt we can all find flaws in the system, but by and large education is well done today and is in tune with modern life.

Secondly, the real world is a world in which our children receive some religious education and share in some worship at school. In good schools it is well done and there is a full quota of it ; in bad schools, less of it, less well done. This instruction and worship is *not* Unitarian, it is orthodox Christian training in which, to give just one example, children are taught that the Old Testament prefigures the New, and that its prophecies are fulfilled in the New. Religious instruction in schools is not about liberal Christianity ; it will not make our children liberal Christians or Unitarians. It is likely to give our children one of two attitudes : either that the Christianity of, say, the Church of Scotland is unique and supersedes all other religion, or (when it is badly done at school) that religion is queer, comic and unimportant.

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Again the real world no longer looks upon churches with general respect and interest. I suppose the mass view today is that churches are some how out of date—outmoded—that they are decaying institutions which now concern only a minority of people, especially old people. Children at school have more friends without any Sunday School or church connection than friends who go to some other church or Sunday School. There is now a generation of children whose parents have never had any church connection. They were married in a registry office, their only knowledge of religion is derived from faint memories of schooldays and what they now overhear on the B.B.C. The real world is secular and inclined to classify churches with museums and Masonic lodges as interesting survivals which cater for only particular types of people.

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Finally, the real world of today is a world of television with its great appeal to the eye and its great claim upon our time ; a world of the cinema with that extraordinary confusion of artistic and moral standards reflected in any list of films ; a world in which an increasing amount of good music is heard by more people ; a world with an active Sunday given over to Sunday papers, outings, visits to the cinema and do-it-yourself in the house or garden. It is a world in which materialism governs many lives, providing motives and goals and incentives and even satisfactions ; and it is a very colourful world—even I, coming from a country where colours in clothes and houses and public buildings are far brighter than you ever see here, am aware of the continual addition of colour and brightness to modern life.

2. The Modern Sunday School

A Sunday School today should be a bright and colourful place, not less bright than our homes and day schools. Religion is not grey and brown, it is red and yellow and blue and green and all sorts of exciting in-between shades. It is not dull ; it is exciting and joyful, and this should be obvious in a Sunday School surroundings. Paint, these days, is very versatile and not excessively dear to buy, and it is surprising how many painters there are in any congregation ! Curtains, lamp-shades, table-tops and so on give plenty of opportunity to provide brightness and colour.

We ought also to provide comfort in our Sunday Schools as far as we can. There is no religious justification that I can see for making it hard for children to enjoy Sunday School life. Cost may hold us back, but we should be aiming at comfort all the time. We do at home, and it doesn't sap our moral fibre or physical energy so long as we retain a healthy interest in life and do vigorous things outside our homes.

But what about the lack of space in some of our church premises—that one room, perhaps shared by all the organisations ? On the whole I think we tend to give the Sunday School a low priority in such a situation. It has to remove all traces of its presence after every Sunday, as though it had only hired the space for an hour or so. It is difficult to see how our children can have, or develop, any sense of belonging to our Sunday Schools or our churches in circumstances like that. They are no more than visitors; they have no place of their own. It seems to me essential that our children should have some place of their own on our premises which they can *use* as they wish.

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I know a church which made a beautiful children's corner in the church in memory of a Sunday School teacher killed in World War II. It has pictures on the walls, a bright table and small chairs suitable for tiny tots, but I never saw a child use it or allowed to use it. Splendid flowers were put on the table by an adult, but I always felt that a dandelion from a child would have been more fitting. A place of their own which they can use—that's what I want to see ; where space allows, a room, even a small room ; if not a room, a corner ; if not a corner, a wall, or part of a wall ; if not a wall, a shelf or cupboard. Something is possible in every church.

Bright surroundings, a place of their own to use—and then good equipment. Sunday Schools should be spending money for, or at least acquiring, equipment every year. Children are used to modern equipment now in most day schools. We need to aim at the same standards in our Sunday Schools. By now we should all be using visual aids, especially film strips, picture reproductions and the like. In time, in some churches, it should be possible to bring inspiring and exciting sounds into Sunday School with tape-recorder equipment. But even in lesser things, chairs and tables and books and writing materials, we should have good up-to-date equipment.

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But money ! Money, I can imagine you thinking. Who is going to pay ? In my view, the church ; that is the church members who provide church funds. I confess I have no patience with this notion that the Sunday School should have its own funds and accounts and somehow support itself and even help to support the church. When you think on it, parents who give generously to church funds are entitled to see some of their money spent on the religious education of their children. How much per head do you think should be spent on our Sunday School children each year ? Not for the outing and the party, I mean, but on equipment and surroundings ? Why should not the Sunday School children give to the church through their collections and the church provide the funds for Sunday School work ?

(This address will be concluded next week with the theme, "What shall we teach in Sunday Schools ?")

A LAYMAN'S NOTES

'LUNATIC' AND 'ASYLUM'

By a Lay Contributor

A MONTH AGO, when the General Election campaign was just starting, I said that there seemed to be signs that the political parties were going to treat us, the electors, as fairly sensible human beings, and that we would not hear much of old slogans like "Police State" and "Whose finger on the trigger?" I had some qualms about saying this, as it would only have taken two or three hot-tempered candidates (or party spokesmen) to prove me wrong; but, looking back, I think my optimism was justified. On the whole, we *were* treated as quite reasonable characters (though perhaps as excessively self-centred and materially-minded characters), and the Election is beginning already to recede into history as a brief and rather dull episode in our ordinary working and housekeeping lives. (Outwardly, that is. Under the surface of party politics, a number of interesting eddies and cross-currents are becoming visible; we may well find that by the time the General Election of 1963 or 1964 comes along, the traditional "face" of each of the three main parties will have changed considerably, and that only their names will remain as a link with the contest of 1959.)

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As for slogans and indiscretions, hardly a word spoken by anyone on the hustings sticks in my mind. In fact, it is fairly typical of the whole campaign that the only remark made during it which had widespread repercussions (from Swansea to Bolton, anyway) was a humorous (we are told) comment by a retired senior army officer who was not soliciting votes on behalf of anyone at all.

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If I were to say that I thought Field Marshal Montgomery's remarks were deplorable (and I *did* think them deplorable) I would not be speaking *politically* at all; I also thought that the people who refused to lunch with him last week behaved like a lot of humourless owls. No, it was the language he used that struck me as shocking; and he was not the only offender.

He said, you may recall, that anyone who voted in a particular way "must be absolutely barmy" and "should be locked up in a lunatic asylum". Lord Hailsham later agreed, and said that a man who voted in that way "should have his head examined", justifying his choice of metaphor, believe it or not, by adding that "the New Testament was never afraid to use paradox and exaggeration". And Mr. Morgan Phillips joined in, stating (wrongly) that "lunatics have no vote, nor indeed have field marshals".

One more quotation, and you will see, I hope, what shocked me. At a crowded meeting at Nottingham, during the campaign, Mr. Gaitskell said to an "empire loyalist" interrupter, "Go away, silly young man. You are just the lunatic fringe and you ought to go away to the asylum where you belong".

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You would hardly guess, reading these quotations, that, only last July, Parliament had passed an important and progressive Mental Health Act for England and Wales. The purpose of the Act (warmly endorsed by all parties in the Lords and Commons) was to make the treatment of mental illness even more freely accessible than it is at present, and to "remove the stigma" which still attaches in varying degrees to illnesses of the mind and to the hospitals where treatment for these illnesses is given.

A few days before the Election, the Minister of Health made an order under the new Act, enabling willing patients to enter and leave public and private mental hospitals with absolutely no formalities at all. Until then, even a "voluntary patient" had to make a written application for admission (which worried many people who had a justifiable general fear of "signing things"), and was told that he should give three days' notice if he wished to leave (again, for many people, a disturbing requirement). So now, for the first time ever, anyone who desires treatment for mental illness can go in and out of hospital as freely as the patient who goes in to have his appendix removed or his broken leg cured.

This was a great step forward, but it was not, apparently, "newsworthy"; I saw no reference to it anywhere in the Press.

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Actually, Mr. Gaitskell and the Field Marshal are not merely three months out of date in calling people "lunatics" and threatening them with "asylums". As far back as 1930 the terms "lunatic" and "asylum" were done away with *by law* (it is not often that the law is found to be miles ahead of public opinion), and replaced by "patient" and "mental hospital". And this year's Mental Health Act does away in its turn with "mental hospital", just as it also abolishes such terms as "certified", "mental defective", "idiot" and "imbecile". So anyone who goes about nowadays talking about lunatics and asylums is out of date by a margin of about 30 years and two Acts of Parliament. Really, some of our legislators will have to catch up on the laws they have passed.

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"But do *words* matter?", someone may object. In this case (and in most cases, surely), yes, I think they do. True, to give an unpopular concept a more attractive *name* does not change the *thing itself*. Not immediately, that is. But it usually helps, and often helps a good deal.

For instance, in 1945 the term "elementary school" was abolished and replaced (so far as children from 5 to 11 years of age were concerned) by the term "primary school". Many elementary schools then were housed in old and depressing buildings; the change of name did not miraculously renovate the buildings, but it did symbolise an aspiration which, in the years since 1945, has become more and more of a reality. If we hear someone, in 1959, talking about an "elementary school" in a public speech or a private conversation, then (unless he is talking in a historical sense) we say to ourselves, "either that man knows very little about education, or else he is probably trying to perpetuate an attitude of superiority or scornfulness towards something he instinctively dislikes".

With "lunatic" and "asylum" it is much the same. We cannot expect people to adapt their speech instantly to every change in the law or in official usage. But we *can* expect them—especially if they hold influential public positions—to get out of the habit of using terms which attach a label of scorn or condescension to men and women who are less happily placed than themselves. In recent years the word "nigger" has dropped out of decent speech in this country. It is time for the same thing to happen to "lunatic", "asylum" and any other words which reveal an attitude of contempt or ridicule towards the misfortune of mental illness.

Bolton Forward Movement

Following upon a six months mission to themselves, the five congregations in the Bolton district held their first of six month public meetings on Wednesday, Oct. 14th, when before an audience of some hundred members and visitors a panel of speakers addressed themselves to the subject, "God and the Bomb". Mr. Humphreys Winder, the Rev. E. W. Sorensen, M.P. and Mr. Harold Steele provided strong stimulous to a most lively and often inspiring discussion. The button-hole device of "The Flaming Chalice" was on sale for the first time and it is evident that there are few Unitarians in the Bolton district who will not proudly wear the badge of Unitarian advance.

A joint open-air service in Moss Park in September had brought a congregation of 140 worshippers together, and four meetings at various churches to discuss basic principles of our faith had always attracted 40 to 50 keen Unitarians.

This is a full-scale Forward Movement lasting over a whole year with much already done but still more to come.

THE REMEMBERED PAST

CENTENARY—THE RENSHAW STREET MISSION, MANCHESTER

Sir John Russell's Address

(The Domestic Mission, Hulme, Manchester, is celebrating its centenary. The Guest Speaker at the harvest service recently was the distinguished scientist and agriculturist, Sir John Russell. Sir John, who is eighty-eight years of age, recalled some of the past. Below is part of the address, a second part will be printed next week.)

I CAME HERE 65 years ago. The district was then on the edge of Manchester. One lady told me she used to pick wild flowers in the hedgerows of Greenheys Lane, which really was a lane just running through the fields. Hulme had been rather a favoured residential district, but as Manchester expanded people who could afford to do so moved away. By time the Mission work started, and also when I came, the men living here were craftsmen and unskilled workers of various kinds ; many were self-employed. Women who had to go to work were cleaners, or in factories making underclothing, cigarettes, mackintoshes, but the last was unhealthy. Others, tied to their homes by small children, would take work put out by some of the factories, but it was pitifully badly paid : 6d. for sewing buttons on a dozen shirts cut out by machine ; 2½d. per gross for hemming handkerchiefs (three sides) and they had to find their own cotton.

In the small side streets, such as Ruby Street, Burton Street, and others, there were some Irish people, grandchildren of those who had come over at the time of the Irish Famine in the 1840's, but had never properly adapted themselves to life in Manchester, and constituted a rather disreputable element for what was otherwise a quiet and decent neighbourhood. Most people had little money, but it was worth three or four times what it is now, and a thrifty housewife with husband and two or three children could live at a low level on about 10/- a week after paying the rent, usually 4/- or 5/- weekly. Food was cheap, bread 1d. per lb., potatoes about ½d., meat 8d. during the week, but on Saturday nights in Medlock Street, 4d. per lb. The butchers had no refrigerators and had to sell it all out. I bought a joint at this price, it was quite good.

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Nevertheless, many of the people, especially the women and children, were undernourished ; tuberculous and stomach troubles vaguely called " inflamation " took off many of them, and almost every month we lost one of our children. Hospital treatment was good when the mother could *take* the child to the hospital, but often this was impossible, and the only recourse then was a poor and often rather shady doctor who set up in what had been a shop, charged 6d. a time, and 2d. or 3d. for medicine, but you had to bring your own bottle. The herbalist flourished, he sold dandelion and burdock beer, sarsaparilla and other beverages all supposed to keep you healthy. I greatly admired some mothers. If, through short-time or unemployment, money became scarce and food supplies had to be cut it was they who suffered first and next the daughters ; the last to suffer were the baby, the boys and the father as bread-winner.

I can never forget the quiet heroism of some of these women, hard-working, patiently enduring without murmuring, often in pain from rheumatism and arthritis. But not all were like that. There were some shrews, and some worse ; a noble-hearted daughter would often try to keep things straight. The men varied ; many of them had the ability to take a higher place in life than they had achieved, but either through misfortune or some defect in character had never got on. There was much beer-drinking in the numerous small beer-houses, and on Saturday nights in particular a certain amount of drunkenness. There was also a fair amount of betting on horses—there were no football pools in those days. Commission agents, as they called themselves, used to hang about street corners or in other places with betting slips. Drink and betting necessitated, of course, pawnbrokers, and some of the shopkeepers were also money lenders, charging ½d. a month interest for each 2/- —25% per annum.

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Here at the Mission we had many children. The Sunday morning school was attended chiefly by the little ones from about five to ten years of age, whom the mothers wanted to get out of the way while they prepared the dinner. The afternoon school was much larger, it occupied all the ground-floor and the small rooms. Some of our teachers came from Moss Side which, of course, was higher in the social scale than Hulme, and a smaller group from Platt Chapel, young people coming of families with a long tradition of education and culture. Once a year our Minister, Mr. Street, preached there, telling about this Mission and its Sunday School, and appealing for help and helpers, generally bringing one or two. They had a great influence for good, we all liked them very much. One of them became my wife.

I came here almost by accident. I had just begun as student at the University and was a complete stranger in Manchester, lonely, living very sparsely with but little money, none at all to spend on amusements. I had, however, heard of Mr. Street (my father was the Unitarian Minister at Padiham), and, he lived near my lodgings, I wrote asking if I might call and see him. He invited me to tea and told me about the Mission. I said I was very fond of children and would like to come occasionally, but had very little time to spare ; in any case I could not come on Sundays. Mrs. Street suggested that I should come round on Thursday evening to what was then called the Recreation Class. I came, and I found a most delightful group of small boys and girls. I joined in all the games and, at the end, as I was helping a very attractive little mite of five into her coat, she put her arms round my neck and kissed me good-night and said : " You must come on Sunday morning because I come on Sunday mornings ". I hadn't meant to, but I did, and every Sunday morning afterwards she was there. We became firm friends and have remained so from that day to this.

What was the secret of those enduring bonds of affection that neither Time nor even Death could destroy ? It was that this place became an integral part of our lives in a way no Social Club could have done. And the reason was that the Chapel was the centre of it all. Here every Sunday evening we were reminded of these great Christian principles which should govern our thoughts, our deeds and our lives. The services were not as well attended as we would have liked, and I am not going to say that Mr. Street was a popular preacher. But he possessed to a marked degree that quality without which even the most eloquent preaching has little lasting effect—sincerity. You knew that what he said he really believed and, so far as he could, he acted upon it. He has gone, and his wife also. She was greatly loved by all of us. They are among those whose deeds are recorded not in the books of men, but in the hearts of those they had helped and in the Chronicles of Heaven.

(To be concluded)

Cinema

The third London film festival is now in full swing at the National Film Theatre, and will continue until November 1st. Films from nineteen countries are being shown, including the largest collection of cartoons and other animated films ever assembled in London. But feature films are for most of us the greater attraction, and of these there are many prize-winners from other festivals. They will, fortunately, be shown at other cinemas later on. *Orfeu Negro*, a Franco-Italian production, and *The World of Apu*, from India, are amongst them.

There are at present, in France, several angry-young-man film makers who have already made films of exceptional maturity, notably Francois Truffaut, whose film *Les Quatre Cents Coups* has so impressed the Festival organizers that they have decided to make a special award to France, for encouraging her young film makers, and for giving them opportunities " of attaining to greatness ".

B.I.

CHURCH FOCUS NUMBER THREE

CROYDON FREE CHRISTIAN CHURCH

By E. M. Butler

(The opening celebrations of the new Croydon church were held on October 18th. A member of the congregation, Miss E. M. Butler, writes about its history. An account of the new church, and of the opening will be given in an early issue.)

THE congregation of the Croydon Free Christian Church are moving this month from the damaged building in Wellesley Road, where it has worshipped since 1883, to a new building in Friends Road, Croydon. This will be the third building the congregation has occupied and it is not unlikely that the hopes and fears of the present members, their dreams and aspirations for the future, are not unlike those of the small group of men who, in May, 1870, assembled together and resolved to form a Unitarian congregation in Croydon, or the immediate neighbourhood, as soon as they numbered twenty people. The Trust Deed which was drawn up by the founders was theologically open and it was in keeping with this idea that the church was called the Croydon Free Christian Church, and in this matter the new congregation had some advice from Dr. James Martineau.

The first minister was the Rev. Robert R. Suffield, who had seceded from the Roman Catholic Church only a few months before. Father Suffield, as he continued to be known in Croydon, was full of enthusiasm and initiative and had a great gift of attracting young people and the new cause in Croydon was soon flourishing under his leadership.

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At first the congregation met for worship in a hired hall but were soon able to purchase an iron church from a neighbouring congregation and Dr. Martineau conducted the first service in that church on 11th December, 1870.

In the following year the congregation purchased the freehold of the land in Wellesley Road, and, a little later, added a vestibule to the iron church, where members could linger comfortably together before and after service. In a few years the congregation were sufficiently active and enthusiastic to consider building a permanent church.

It was on 17th November, 1883, that the new church in Wellesley Road was opened by the Rev. Charles Beard, of Liverpool. During the building operations, the iron church, irreverently known as the cake tin by the first young people of the congregation, was moved from the frontage in Wellesley Road to a position at the back where it continued in use as a social hall until it was completely destroyed in 1941.

The congregation has been served by some eminent and distinguished ministers, some of whom are remembered with affection by a few of the present members and, on occasions, notable ministers and laymen have conducted services. Father Suffield left Croydon in 1878 because of ill-health and was succeeded by the Rev. E. M. Geldart, whose brilliant and scholarly discourses were a source of great satisfaction to the congregation of the time. The Rev. C. J. Street, succeeded Mr. Geldart in 1886, and he is remembered mainly for his initiative in the founding of the Croydon Domestic Mission and also because he was more musical than his predecessor. It was during his ministry that the chant book, which is still in use, was compiled. The Rev. John Page Hopps succeeded Mr. Street, and the congregation, full of hopes and enthusiasm for a great improvement in their membership and resources, considered ways and means of increasing the seating accommodation, already three hundred. But although there was some improvement in the circumstances of the congregation their hopes were not fulfilled.

Subsequent ministers included the Rev. W. J. Jupp, Rev. Moritz Weston, Rev. C. C. Pope, Rev. G. Coverdale Sharpe, Rev. Roger Thomas, now secretary and librarian of Dr. Williams's Trust, Rev. A. B. Downing, now minister of Dean Row and Styal, and the present minister, Rev. J. P. Chalk.

It is interesting to notice when reading through the minutes and other records how ideas have occurred and recurred throughout the history of the church. Services for children, introduced during the time of the second minister, have been modified, altered and varied, but in one way or another, have continued to form part of the regular pattern of worship.

The discussion circles, which originated in Father Suffield's fortnightly circles, have come down through the years in various guises with emphasis sometimes on literary subjects, sometimes on political and general subjects according to the influence of minister or the particular group of members of the day.

In 1878 the congregation began a library and later arranged for a room to be open once a week where members of the public could read, and this was continued until the Corporation of Croydon opened the free library in 1902. During some of the discussions of plans for the new church it was suggested that a library might be collected again.

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When World War II broke out in 1939 a large proportion of the congregation were evacuated, but those who remained displayed the loyalty and devotion which is so characteristic of small groups of people in our fellowship when faced with difficulties. Following the depletion of the congregation the fabric of the church was damaged by bombing in October, 1940, and the warden spent many hours repairing the roof and windows in an attempt to make them weather-proof, but early in the morning on 19th April, 1941, the social hall was completely demolished and the west end of the church severely damaged. Within twenty four hours of the damage an offer of temporary accommodation had been received from the Society of Friends, but the congregation was fortunate in being offered the use of Dennett Hall and decided to hold services there for the time being. Further serious damage occurred in 1943 and 1944, and it was not until 1946 that the vestibule was restored sufficiently for worship to be resumed there.

The spirit of a church is not contained in the bricks and mortar, but is contributed by the thoughts and feelings of the members who worship there and of those who have worshipped within its walls in days gone by.

Much anxious thought and many hours of patient labour have been spent on the planning of the new church, with the opening of which, this month, the Croydon Free Christian Church will begin a new era in its history.

IT OCCURRED TO ME

Muriel Hilton

THE golden summer has gone, its sun-brimmed days have faded away into the dreams of yesterday. It is the glorious summer of which children will say when they are adults, "We never seem to have the summers now that we used to have when we were children . . ."

And now before the autumn tides upsurge and sweep through the country-side, there is an urgency, a compelling desire to hive the dear delights of the summer against the coming time of darker, colder days. We look back on the past months of continuous warmth remembering the morning rose, the sun slanting through the green-lipped leaves, the gleam of gold on the wheat, the warmth of honeysuckle'd eves, and the nights when the cooler air came through the open windows. How enchanting it has been, and there is still time to harvest these and other memories before the summer is past.

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A. E. Housman once said that when he shaved in the morning he had to keep watch over his thoughts, because, if a line of poetry strayed into his memory, his skin bristled so that the razor refused to act. And this particular sensation was accompanied by a shiver down the spine and other sensations.

Others have spoken of the physical recognition of poetry often preceding the intellectual appreciation. Emily Dickinson

in a letter wrote that if she felt as if the top of her head were taken off when reading a book, then she knew it was poetry.

I have often pondered upon these testimonies, and was interested to hear the Television Brains Trust discussing it recently. Some of the members were for the "goose-flesh" recognition, but others felt that only certain kinds of poetry could produce this physical response, just as only certain music could send the shivers down the spine. This seems to me the experience of most lovers of poetry. And as we get older isn't the physical response in any case lesser in intensity? Personally I feel nearer Walter de la Mare's conception of the place of poetry in our lives. He says: "Burdened with the complexity of the lives we lead, fretting over appearances, netted in with anxieties and apprehensions, half smothered in drifts of tepid thoughts and tepid feelings, we may refuse what poetry has to give; but under its influence serenity returns to the troubled mind, the world crumbles, loveliness shines like flowers after rain, and the further reality is once more charged with mystery".

★

Anne Frank has become through her diary a symbol of the millions of Jews who suffered and perished like her. She died in a concentration camp at sixteen. Ernst Schnabel in his book "The Footsteps of Anne Frank" has tracked down almost all those who knew her in any way, and the book is a record of these interviews. It is almost unbearably moving to read it. It bears the inscription:—

For my children,
That they may know.

Though it is a book revealing the evil, the treachery of that vile period in human history, yet there shines through the darkness the candles lit by the heroism of such people as Miep Kloop, Ellie, Koophius Kraler and "the vegetable man" who helped the Franks and other Jews in hiding at their own peril. The book ends with this paragraph:—

> "Miep and Ellie did not read Anne's papers at the time, they told me. They only leafed through the note books, and when they identified them as Anne's they locked them up. Thus her voice was preserved out of the millions that were silenced, this voice no louder than a child's whisper. It tells how these millions lived, spoke, ate and slept, and it has outlasted the shouts of the murderers and has soared above the voices of time."

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general extend over four hundred words in length.

A Correction

Sir: My admiration for the Rev. Walter M. Long is responsible for the eagerness with which I decorated him with a mayoral chain he has never worn! Somehow I got it fixed in my head that his wonderful record of municipal service had received its obvious reward, but I now learn that he has never in fact been a mayor. All I can say is that he ought to have been! And he would have been, no doubt, if politics at municipal level were less tortuous than they are at the national one.

I sincerely regret an error of fact which I had no immediate means of checking.

Yours, A.B.D.

Dr. Alfred Hall's Books

Sir: The late Dr. Alfred Hall left a considerable library of books, most of which have been distributed to ministers and students who have made selections. About two-hundred volumes remain, and a catalogue of these will be sent to any reader of *The Inquirer* who sends for it enclosing a 3d. stamp. The books include theology, philosophy, history, poetry and belles lettres, etc., and some German texts. Books selected will be sent to applicants in order of application.

Yours, etc., Arthur W. Vallance.

Dunham Road Parsonage, Altrincham, Cheshire.

News Review

UNITARIAN ADVANCE IN CANADA

By W. J. McEldowney

WE have become used to hearing about the phenomenal progress made by Unitarianism in the United States; in my recent visit to Canada I was pleased to find that progress reflected in the Dominion. Nine years ago there was only a Unitarian church at Winnipeg, and a group of Icelandic churches that counted themselves Unitarian, in some small towns lying between Lakes Winnipeg and Manitoba. These churches with the exception of the church at Arborg, insisted on using the Icelandic languages, with the result that as the older people died there was no one to follow them.

The church at Arborg has 90 members. Now, however, besides several very healthy Fellowships, there is also a prosperous church at Edmonton, with a settled minister and a building of its own. As the Western Canadian Conference was due to meet at Fort Qu'Appelle in Saskatchewan, from the 4th to 7th September, I was glad to accept the invitation of the Edmonton people to go with them. There were about a dozen members there from Edmonton, who travelled by car 500-600 miles.

Of the 75 (or thereabouts) people at the Conference, at least three-quarters must have travelled over 300 miles. The largest contingent was from Winnipeg, about 350 miles away, whilst two members travelled from Port Arthur, about 700 miles away. Besides the congregations I have mentioned there are Fellowships at Wynyard, Saskatoon and Regina (Saskatchewan), and Calgary (Alberta), which have respectively 90, 54, 34 and 65 members.

The special guest at the Conference was Dr. Dana M. Greeley, the President of the American Unitarian Association, who gave an eloquent and rousing sermon on the Sunday evening, on the basic principles of our faith. The proceedings each day were introduced by the Rev. Carl Storm of the First Unitarian Society, Minneapolis. His subject was "Religion in a Changing World", in which he took up a decidedly humanistic attitude. There were six working committees which met frequently and made recommendations on various aspects of the church's life and work.

The three things which impressed me most about Unitarianism here as a visitor from England, were: first, the humanistic tendency of its thought; second, the emphasis upon youth; and finally, the sense of participation in a movement that is worthwhile and of unbounded confidence in what the future may hold. The movement has everywhere very active Sunday Schools, which are regarded as essential elements in the present progress. One of the things upon which the Conference firmly agreed was the necessity of getting a minister to superintend the Fellowships in Saskatchewan. The Unitarian bodies in British Columbia, Ontario and Quebec are connected with associations whose chief strength is in the United States.

Social Service Department

The Social Service Department Committee met at Essex Hall on October 5th under the Chairmanship of Rev. P. C. Whiteman. Welcome was extended to Rev. Sidney Knight, newly appointed G.A. representative and to Dr. Ernest Green, a new member elected by the last annual general meeting. Regret was expressed that Mr. Wm. Lloyd had left, compelled to retire from the committee owing to ill health.

It was reported that all congregations had been circularized last May in regard to the report "The Church and Social Service". About two dozen congregations had now ordered copies. There had been a number of new affiliations from churches and several new subscribers had been enrolled as a result of interest aroused in the Department's work at the G.A. meetings in Leeds. It was hoped that congregations which have not taken up the report for study will realize that printed copies are available at sixpence each.

A report was also given in regard to the study undertaken by the Department following the passing of the resolution "A Call to Freedom" at the 1958 meetings. Entitled "World Tensions", this report has been duplicated and is available on loan for a period of one month by any congregation wishing to study it. The charge is one shilling. Copies can be purchased at 2/6d. Efforts are to be

(continued on page 316)

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 25th, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavner
ABERYSTWYTH, New Street, Meeting House, 11, Rev. J. Marles Thomas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. S. H. Knight
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Adrain
BELFAST, First Church, Rosemary Street, 11.30, Rev. F. T. McQuoid, 6.30, Dr. H. J. McLachlan
BIRDS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. R. E. Goddard
BILLINGSHURST, Free Church, High Street, 11, Dr. E. Green
BIRKENHEAD Unitarian Church, Borough Road, 6.30 (November 1). Mr. E. E. Lloyd
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Wrawby Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. W. Joyce L. Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. F. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. A. J. Long, 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30, Rev. Kenneth Wright, 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 11.15, Rev. J. B. Towlson
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billcock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Boyler
BRISTOL, Oakfield Road, 11, Rev. A. H. Boyler, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30 Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilkin
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Byeklll Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. Wyn Roberts
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHIPPENHAM Chapel, Adlestrop, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Hobyhead Road, 11 and 6.30, Rev. F. H. Mumford
CROYDON, Free Christian Church, Church Street, 6.30, Supply
CROYDON, Unitarian Church, Havestings Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Frenchy Road, 11, Rev. J. P. Cobla
DEVIZES, Wilton Street Chapel, 11, Children's Service, 6.30, Rev. F. Cotter
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. J. Wilkinson
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Mr. R. H. Terry
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Lehrman
DUNSTABLE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitbread
DUNDEE, Unitarian Church, 51, Commercial Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Maurice-Kellow
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASTON, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
GLOSSOP, Friarden Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GUILDFORD, Ward Street Church, 11.15, Rev. Dudley Richards
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HARWICH Free Christian Church, South Terrace, 11 and 6.30, Rev. Dymond Hilton
HEXCELEY, Quest Meeting, Bottom Lane, 11 and 6, Rev. E. A. Davies
HIGHBRIDGE, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
KENDAL, Market Place, Unitarian Church, 6.30, Rev. T. M. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, College Sunday, Mr. L. Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Miss M. E. Garry
LINCOLN, High Street Unitarian Chapel, 6.30, Rev. H. W. Kemball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Renshi Free Church, 11, Rev. C. A. Pope
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murdoch
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. E. Butler
LIVERPOOL, Hamilton Road, Prenton, 3, Sunday School, 6.30, Rev. C. A. Pope
LIVERPOOL, Hope Street, 6.30, Mrs. S. E. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. H. Short
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Lowe
LONDON, Blackheath Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Bolton Hill, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gordon Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. John Kielty
LONDON, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Thrasher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. Hankinson (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. May
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thrasher
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dallow
LONDON, Kingston, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church High Street, 11, Dr. Jeffrey Gowing
LONDON, Leytonstone, Leo Bridge Road, Kenrin Green, 6.30, Rev. Robert Taylor
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. R. E. Greenwood
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lowe
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Noeltham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Chaseley Road, 11, Rev. E. W. Dearden
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dell
MANCHESTER, Cross Street Chapel, 10.45, Rev. C. H. Bartlett, 6.30, Rev. M. Bowden
MANCHESTER, Pallsworth, Dob Lane Chapel, 10.45 and 6.30, Philip D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Bonner, 6.30, Supply
MANCHESTER, Mossley Church, Ecclee, 10.45 and 6.30, Rev. W. H. Warring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (November 1) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MELBOURNE, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Dell
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2 and 6, Rev. J. R. Blackburn
NORTHAMPTON, Kettering Road Church, 6.30, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Durrell
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Tebby
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
RUSHERMERE, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. A. Graves
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30
SOUTHEND-ON-SEA, Eversley Road, 6.30, Mr. G. E. Prentice
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Barry Short (also 11, First Sunday in the month)
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Barry Short
SWINTON, Swinton Hall Road, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
THORNBURY, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TIVERTON, Unity Church, Manipulier Road, 11, Rev. Charles Easton
TUNBRIDGE, Cowden Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Ward
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month Mr. J. Rowntree)
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. Ernest Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Wellbourn, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Wellbourn
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Miss M. Atkinson, Styal, 6.30, Mr. F. Knowles
YORK, St. Saviourgate Chapel, 6.30, Women's League

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Fitchett-Jones, 132 Duke Street, Sugbrough, West Australia
SYDNEY, New South Wales, Unitarian Church, 35 Francis Street (off College St.) 7.15, Rev. D. W. Simpson, Manse Telephone FX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. Boyenger. Meetings as advertised.
STANMORE COMMUNITY CHURCH, Audley Road, Stanmore (Vic.). 9.5 weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Boyenger

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Austin Cushman
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Pitt-worthy Road, 11 and 7, Mr. M. J. Wilde
WELLINGTON, Services suspended—Enquiries—Miss Wrenn, Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Bayfield

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THE INQUIRER

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Scheme fully approved by the General Assembly and the Midland Union.

Donations gladly received and gratefully acknowledged by :—
Miss G. Green, 30, Vicarage Road, Lye, Worcs., or
Mrs. A. Gardener, 15, Chapel Street, Lye, Worcs.

Change of Address

The Rev. W. Broadbent, Wangford Road, Reydon, Southwold, Suffolk.

(continued from page 310)

made to organize local conferences at which this document is discussed.

An important decision was made in regard to subscriptions and affiliations. It was decided to submit a resolution to the next annual meeting providing for the increase of the minimum annual subscription to five shillings and the minimum affiliation fee to ten shillings.

The Department was interested to learn that the Secretary had lately completed, at the request of the Management Committee of Hibbert Houses, an account of the work being done in Cyprus and of the future hopes and plans of Hibbert Houses. This will be sent out shortly to all ministers and congregations.

Kinver Camp—A Fire

Mr. Malcolm Sadler sends us the following information : A fire broke out in the woods during the week-end, October 4th. " Most of the small trees in the woods have been destroyed, but the larger trees are only badly scorched. Three-quarters of the woods are devoid of undergrowth, and present a very sorry picture.

" The fire at its height swept down one side of the site to within six feet of the rear of our dining hut, which has had its rear timbers scorched ; we were very fortunate indeed not to lose the hut altogether."

Service of Affirmation

The members of the North and East Lancashire Unitarian and Free Christian Lay Preachers' Association held their annual service of Affirmation at Newchurch, Lancashire, on Sat., Sept 26th. This was the seventh service of Affirmation to be held by the Association.

The President, Councillor G. E. Hilbert, in his address, exhorted the members to preach in accordance with their faith, ability and calling. He referred to the churches' financial difficulties, and to the shortage of ministers. He spoke of the history of the Association and appealed for the members not to be disheartened, nor to fall by the wayside. One church had increased its congregations since the Association had provided preachers, and their efforts were appreciated by both ministers, friends and congregations.

The musical part of the service was of outstanding quality. Floral decorations, tastefully arranged, enhanced the setting of a beautiful church.

The business included a consideration of the Roll of Lay Preachers, the Family Conference in 1960, the Easter School at Manchester in 1960, and representation at the General Assembly. A winter meeting will be held at Blackpool to discuss matters to be sent by members to the Secretary. All retiring members were thanked for their services.

The London District Provincial Assembly at Ilford

The rain on Saturday, October 10th, was very welcome, but it came on the day when the London District and Provincial Assembly had planned to hold their Autumn Quarterly meeting at Ilford. It had a disconcerting effect upon the gallant little band of ladies who had been busily engaged getting the tables filled with niceties to eat, but although the opening service was delayed by rain and travelling, the church soon had over fifty assembled for the service, conducted by the Rev. Robert Tayler. Mrs. Beasley played the organ and the singing was hearty and inspiring. In the church hall Dr. Green gave a most interesting talk on Education. He stressed the importance of a good, sound education as being essential in every particular for a successful and useful life. He was encouraged by the modern trend and facilities to encourage those who wished to take advantage of the facilities offered.

William R. Goring

The Preston Chapel suffered a great loss in the sudden death of its Chairman, Mr. W. R. Goring. All who knew him were impressed by his sincerity and way of life and the Preston Chapel has lost a leader and our faith a resolute fighter. The greatest tribute we can pay him is to keep the faith alive and make it a progressive faith, which was a belief so dear to him. The elements were so mixed in him that we all could say " This was a Man ".

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